## LIFE A TASK, NOT PASTIME. SAYS DOCTOR C. H. PATTON.



by trying to help the world be saved, are we all called by the great Employer of our smals.

"I doubt not that it was Jesum's thought that all good, honest toil, may and should become a part of this business of life. Fersonnily, I feel that the chief buriness of life, as I have attempted to outline it, is principally accomplished through what we call our occupations or business. The blacksmith at his anvil. the sweeper at the crossing, the clerk behind his counter, the merchant in his office, the lawyer before the bar, the doctor on his round of calls, the teacher in the classroom, the mother in the nursery, may all feel that this routine service is their chief contribution to the true business of life.

"I beseech you, then, as reasonable, practical men and women, to recognize this life ideal of Jesus, and to bend and to share your life upon it; to make the service of God and your fellow-men your chief concern. And, friend, you must be quick about it. We must work while it is day; the night cometh, when no man can work. As Christ spoke those selemn words the sun was already setting behind the slopes of Gilvet. The shadows were even then creeping over Jerusalem. He said to his disciples in effect: "This is no time for idleness, no time for philosophising; there is time only for work. And so for God and humanity, and the likely of his own life, he went to work with a "will, and the disciples caught his spirit. Thereafter life more and more became to them an earnest, solemn and yet a joyful business. So may it be to us all."

OINTED EXTRACTS FROM ST. LOUIS SUNDAY SERMONS.

"A Christian must be in the world, but not of the world. He may dress as other ten do, so long as they dress decently; he may converse as other men do, so long the which the same as the promises which God makes. Immortality; 'ye shall not surely die, knowledge; ye shall he as Gods and the world, but not of the world. He may dress as other ten do, so long the which God makes. Immortality; 'ye shall not surely die, knowledge; ye shall he as Gods and the world, but not of the world. He may dress as other ten do, so long the which God makes. Immortality: 'ye shall not surely die, knowledge; ye shall he as Gods and the promises which God makes. Immortality: 'ye shall not surely die, knowledge; ye shall he as Gods and Jesus when tempting him, 'All these will I

From the Book of St. John.

The Reverend Doctor B. H. Charles, pastor of Brank Memorial Presbyterian Church, preached yesterday from the text John vi. 30: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing; but should raise it up again at the last day."

He said, in part:
"If anything is the Father's will, who can change it? Is not this the law of the universe? Is there any other power that can oppose the will of the Almighty? If he is the Almighty, then there is not one who can claim to be greater than he. Therefore his will is the law of the universe.

\*WHY NOT CHRIST'S WAY?"

ASKS DOCTOR JOHN W. DAY.

World Is Made Better and Mankind Happier by the Influence of Christianity.

The Reverend Doctor John W. Day, postor of the Unliviation Church of the Massach, preached yesterday morning on the theme.

"Why Not Christ's Way?" His basis of thought was Christ's statement in John xiv, 6. "I am the way, the truth and the Mile." The doctor said in part:

"Persons whose only interest in preaching consists in hearing what interests them may perhaps understand how sometimes a preacher hesitates to speak of some things merely because he is a preacher. He is subjected, but as one freship and position in the next were, wherein he says the will of him that sent me. "Particularly when he tries to put Christ be wish comes that he may not be thought to do so as an advocate, a professional pleader, an ambassach of of hone, just this is to be expected, but as one freship and painful need of that deliverance.

"If ever there was a time when man first me and painful need of that deliverance." The would be ridiculous it it were not be been as the wish comes that he may not be thought in this or that direction simply because he is his office to do so.

"Particularly when he tries to put Christ be wish comes that he may not be thought to do so as an advocate, a professional pleader, an ambassach of the wish comes that he may not be thought to do so as an advocate, a professional pleader, an ambassach of the wish comes that he may not be thought to be expected, but as one freship and painful need of that deliverance.

"If ever there was a time when me first the wish comes that he may not be thought to be expected, but as one freship and painful need of that deliverance." The world head thought the present cries out for those who have the wish comes from the conditioner and eagern was with which men press into other ways delivered to make the professional pleader, an ambassach of the professional pleader, an ambassach of the present cries out for those who have the world needed the cond



long to him; you will never be satisfied; you will never be happy; you will never be at peace until you have the perfection of Jesus Christ.' When he shall be manifested we shall be like him, for we shall see him even as he is."

## **HUMANITY APPROVES** HUNGER FOR GODLIKENESS.

Sermon by the Reverend F. W. Luce on Man's Desire for Knowledge and Power.

At the Maple Avenue Methodist Episcopal Church Sunday the pastor, the Revafend Doctor Frank W. Luce, preached on "Heart Hunger for Godilkenesa" His sext was Psalins IV, xv.: "As for me, I shall be habed thy face righteonanesa. I shall be satisfied when I awake with thy likeness."

By way of introduction IV. Luce called attention to the universal desire of normal humanity to be godilike. He named some of the eleaents of godilike character for which humanity hungers. Among them he named power, knowledge, wisdom, goodness, justice and love. He averred that these elements are approved and desired by universal humanity. There is "a light that lighteth every man that cometh into the world," If he but have eyes to see, and "as in Adam all died, even so," in a very important sense, "in Christ shall all be made alive." And in every human breast save that of the occasional degenerate there is the longing for godilkeness.

"The great and absorbing question of each." he said, "is not from whence we came but whither are we going." Not who were our remote ancestors, but who and what shall we be? The matter of suprement concern is not the origin of the race.

"History and experience unite to testify to the aspirations of man to obtain power, knowledge, wisdom, and other elements of godilkeness. Notwithstanding evil 's in the world, and most persons are largely influenced, they are not so from deliberate choice and undisputed desire, but are 'nil their life subject to bondage.' Entangled by false allurements, vitlated tastes and desires have led them into the bondage of Satan. But there is a longing of soul which will not be silenced to be free from the bondage of sin and Satan that will not be satisfied a recepting in the liberty of the children of God accomplished through the grace of God in Christ.

Experience, observation and historical fact unite, the speaker said, to shout into the ears of all 'not totally deaf to moral truth that there are two great manifest and opposite powers in the world. Good and evil. God and satan

SAYS DOCTOR C. H. PATION.

Declares It Is Not Retirement From the Toil and Strife of the World.

At the First Congregational Church yes feeding evering, the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering, the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering, the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering, the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering, the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering, the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering, the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering the Rowered Doctor C. 4. In the First Congregational Church yes feeding evering the Rowered Church's Filiasided.

"Salvation is the Lord. If it were left to man to choose the way of life he would ever make a choice. He loves not Golfs way. Therefore, it is left to God Filiasided to the world with the wines chosen for our law of the World of Salvation is the Lord. If it were left to man to choose the way of life he would be supported by the Rower of Rower Rower

changed to the blessed sunburst of Joy when the fact of the resurrection became known. The scene is changed. The cross becomes the sign of enemies buffled and beaten, of trath vindicated, of hope justified and strengthened. The disciples possessed of an enlarged vision saw in the cross a holy purpose-to save men, all men. We can see the same. This is a sufficient reason for glorying.

Again, in the cross is seen a great responsibility. This story of the boundless love of God must be told to every creature. This is the great duty laid upon our shoulders. Our consciences should be quickened. God has been gracious in committing this stupendous work to us. He has shown wonderful faith in us (shall we betray it?). It is truly an honor. We can indeed glory in this trust. We can glory in the reconciliation effected between God and man. We ought always to rejoice in seeing allenations forgotten. In peace following discord; friendship and love instead of separation.

Too often we seem to be happy in discord and strife. We even find persons who will stir up trouble between friends. What a contemptible discosition; so different trusts and a strife we can find persons who will stir up trouble between friends. What a contemptible discosition; so different trusts and a little more sound, wholesome justice. Men are niways looks and provided in the first trust and a little more sound, wholesome justice. Men are niways looks and the first trust and a little more sound, wholesome justice. Men are niways looks and the first trust and a little more sound, wholesome justice. Men are niways looks and the first trust, where a false aim is to acquire things of God. The great cinners of society are those which are and wastefulness. Talents are wasted in making helieve, in trifles, in toying with the serious things of life. Men must be difference and wastefulness. Talents are wasted in making helieve, in trifles, in toying with the serious things of life. Men must be difference and wastefulness. Talents are wasted in making helieve, in



THE REVEREND JAMES PERCY STLART.

The new paster of the new Compton Heights Edution Church.

by the Reverend J. P. Stuart.

thanks be to God, who giveth us the vic-tory through our Lord Jesus Christ. Let us in imitation of Paul glory in nothing save the cross, seeing in it the emblem of triumph and the strongest proof of God's love. CHRIST'S CROSS MUST BE IN THE CHRISTIAN HEART. Elements of a Godly Life Defined

# MAN GROWS LIKE THINGS

MAN GROWS LIKE THINGS
OF WHICH HE THINKS.

Power of Habit Discussed by the Reverend Charles F.

Blaisdell.

The Reverend Charles F.

Blaisdell.

The Reverend Charles F.

Blaisdell.

The Reverend Charles F. Blaisdell, rector of the Church of the Holy Communion, preached yesterday morning from the following texts; Genesis I Di. "And God said," Let us make main in our linage, after our likeness." Also Collowsians xi. 6. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." He said:

"There is a constant change in every life. We grow to be like something—like brates or like God.

"Something dominates every life, and that something boars the ever-growing picture of what that life will be. To see nothing beyond curselves, to be like him.

"The law of our being is that of union with God, and this union can only be due to likeness. We will be judged by that law, by our union with or likeness to God. The judgment is that like cannot be joined with unific between the two is eternal separation.

"Man bears God's image, is endowed with capacities which are to ierminate in a like-ness of God. We live now in a work of securities which are to ierminate in a like-ness of God We live now in a work of securities to true Christianity.

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meet those heeds. To be indifferent to surfering, with no desire to relieve it, is inhumanity.

"We are to be Christlike—the image resolved into its likeness. Into whit, then,
were ye baptized? Into a helug—a new
world which demands the use of our divine
nowers. To be Christlike! Never lose that
idea, and you will realize it. No power nor
influence is so strong as that of an idea
reigning in the minds of men. Man's supreme idea must be Godlikeness. What a
thing is to be it is fitted for being by its
original make. Man is fitted to be Christilke and to turn him from that end is to
contradict his true nature.

"Priends, you cannot draw a circle about
self to bar out men without excluding God
also. Our circles must be wide enough to
take in men, and the more you take in of
men the more you take in God. It is as we
go out to men that God carries in to us. Our
progress is to be upward. It means that
life must be enlarged, men must be insolved and the world illumined by such lives.
It means more—order, divine habit in your
lives. Our work with God must be honest. iffe must be enlarged, men must be inspired and the world illumined by such lives. It means more—order, divine habit in your lives. Our work with God must be honest. The ery in games is for fair play. The puglists and gambler demand honest play. Our world of husiness needs more fair play.

"Foul play! How we hate the man who cheats in a same! The man who gives me short weight robs me, but the man who is unjust slays hopless souls.

"Christilkeness is a habit which is conformity to the law of God, the constant movement of the man in a channel which leads to wider things, to wider life. There must be no breaks in right thinking, though there will be breaks in right doing. We must so deep to understand the why of suffering and evil, to be carnest, intensely earnest. Pride must be carnest, intensely earnest. Pride must be carnest, intensely earnest. Pride must be earnest, intensely earnest. Pride must be earnest intensely earnest which narrows the heart and limits all true and whole affection and rums every good work, besides crushing out noble effort.

"This, then, I know. I cannot be perfect Pastor of the West End Christian Church.

Pastor of the West End Christian Church.

to lead us back to the Father's outstretched arms. We can giory in this also. The love shown for us by Jesus on the cross was the purest and tenderest this world has everknown. We know now that he loves us. This is abundantly proven and we glory in the hope of heaven, made possible by the cross. Too desire for heaven is one of the strongest emotions in the human heart. To properly realize this try to imagine the effect if all should be suddenly convinced it was impossible for them.

"All our lives we have been stirred by the beauty and grandeur of the cternal city, whose builder and maker is God. Mothers have talked to their children, dying lins have spoken of meeting bereaved ones there; all have looked forward to it as the home of the soni where rest would at last be found.

"I know that we cannot conceive of the pain that, would ensue if this sweetest of pain that, would ensue if this sweetest of heaven's worth."

The my work with God must be honest. I means more router, divine hubit in your lives. Our work with God must be honest. The pugletched arms and gambler demisind honest play. Our lives work has tendered this work and gambler demisind honest play. The pugl-list and

## CHRISTIAN CHURCH PASTOR ON BIBLE'S INSPIRATION.

The Reverend J. E. Lorton Preaches Inaugural Sermon in Jerseyville.

The Reverent J. E. Lorion, who was recently called to the pastorate of the First Christian Church at Jerseyville from Great Bond, Kas, preached an interesting sermon yesterday meening on "The Inspiration of the Rible." The Reverend Mr. Lorion took for his text II Timethy, iii, 16. "All Scripture is given by inspiration of God." In part, he said:

"Faith comes by hearing the word of God. Where are his words to be found? We are to know and to God's will. How has his will been revealed? The true rule for human conduct is not innate. The laws of mature nor human wisdom do not furnish complete knowledge. Inspiration means influenced by the spirit of God, given by his authority and approval.

"The Old Testament as indorsed by Christ and the apostles has not been changed.



THE REVEREND J. E. LORTON.
The newly elected pastor of the First Christian Church at Jerseyville, Ill., who preached yesterday morning on "The Inspiration of the Bible."

wrote by dictation. Some words are recerted as spoken to them, but the peculiar
is style of the writers being noticeable, implies that the men were not helpless. That
they received divine instruction, but expressed these facts in their own way, is not
inconsistent with the proposition. Christ
taught Faul the gospel, and he repeated the
glad tidings to others, but expressed them
in his peculiar style.

"The unity and harmony of the book in
the minute fulfillment of prophecy speaks
of its supernatural origin, its influence in
the world is another unanswerable argument in its favor. William Henry Seward
is suspended on the ever-growing influence
of the Hible. While Andrew Jackson was
lying on his deathbed he pointed to the
Hible and said: That book, sir, is the rock
on which the Republic rests. The result
of the "Age of Reason" is enough to convince any one that the principles of the
Hible are indispensable as a basis for civil
government.

"It is complete. It will thoroughly furnish orn sham clarity and a little more sound, wholesome justice. Men are always looking at the most profitable side of things, but seldom do we hear of their puzzling over the justice of lesses. Surely nothing can be profitable nor good without first being lost.

There are two hateful things in the world and wife and their children are sorrow, shame, misery, death.

The errors of thoughtfulness are terfible because there is no end to them. Indifference, that frigid lack of feeling, is the source of more ruin and misery than is positive crime. Our business is to be aware of the things that need us, and then to meet those needs. To be indifferent to surfering, with no desire to relieve it, is inhumanly.

"We are to be Christlike—the image resolution of Jesus Christ."

Deating down weaker men, women and children, with no thought except for them-women and children, with no thought except for them-wolld in the world is another unanwerable argument in its favor. William Henry Sewan said: The whole hope of human progress is suspended on the ever-growing influence of the Bible. While Andrew Jackson was accomplished could be say as he died. The servant is not greater than his master, and he that hath not the Bible and said: That book, sir, is the rock of the Hible and said: That book, sir, is the rock of the Hible and said: That book, sir, is the rock of the Hible and said: The whole hope of human progress is suspended on the ever-growing influence of the Hible and said: The servant is not set of the Hible and said: The servant is not great for self if the lage of Reason' is enough to convince any one that the princ

You certainly do not know how generally disagreeable you make yourself, or you would stop coughing. No one can read or rest in the same house with you. Can't stop it? Then we must tell you about

# Ayer's **Cherry Pectoral**

No medicine like it for stopping coughs, healing sore lungs, quieting inflammation in the bronchial tubes, and preventing serious lung troubles. Ask your doctor if he could give better advice.

"Last fall I contracted a severe cold on my lungs which continued spite of all I could do. I then tried Ayer's Cherry Pectoral and was quickly relieved. I am now perfectly well."

Miss Emma Miller, Fort Spelling, Minn.